l:Heckewelder M-5 (ca. 1800)1819
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call "the *spring* month," May, the *planting* month, June, the *fawn* month, or the month in which the deer bring forth their young, or, again, the month in which the hair of the deer changes to a reddish colour. They call July the *summer* month; August, the month of *roasting ears*, that is to say, in which the ears of corn are fit to be roasted and eaten. September, they call the *autumnal* month, October, the gathering or *harvest* month; December, the *hunting* month, it being the time when the stags have all dropped their antlers or horns. January is called the *mouse* or *squirrel* month, for now those animals come out of their holes, and lastly, they call February the *frog* month, because on a warm day the frogs then begin to croak. 805

Some nations call the month of January by a name which denotes "the sun's return to them," probably because in that month the days begin to lengthen again. As I have said before, they do not all call the months by the same name; even the Monseys, a tribe of the Delawares, differ among themselves in the denominations which they give to them. [184]

The Indians say that when the leaf of the white oak, which puts forth in the spring, is of the size of the ear of a mouse, it is time to plant corn; they observe that now the whipperwill has arrived, and is continually hovering over them calling out his Indian name "*Wekolis*," in order to remind them of the planting time, as if he said to them "*Huckiheck!* go to planting corn!" [824]

They calculate their ages by some remarkable event which has taken place within their remembrance, as, for instance, an uncommonly severe winter, a very deep snow, an extraordinary freshet, a general war, the building of a new town or city by the white people, &c. Thus I have heard old Indians say more than fifty years ago, that when their brother Miquon spoke to their forefathers, they were of such an age or size, they could catch butterflies, or hit a bird with the bow and arrow. I have

2:Newcomb E-4, 5 (1951-1952) 1956
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from archaeological sites attributed to the Delawares. Copper tobacco pipes were recorded early in the seventeenth century by Juet who said: "They had red Copper Tabacco pipes, and other things of Copper they did weare about their neckes."[167] Lindestrom described the pipes as painted and said that there were some "an ell in length, which are screwed together with leather, to lean on. . .and in these pipe-heads will go a handful of tobacco."[168] In another place he indicated that pipe heads were decorated with birds and animals "very beautifully painted and glazed."[169] Holm said that the pipes were "a fathom long, which they lean upon as a stick."[170] The pottery pipes found in archaeological sites were plainer, being "straight conical tubes, plain or stamped, to elbow-shaped forms decorated with incised or stamped lines."[171] De Laet said they had ". . .tubes for smoking tobacco formed. . .of flint stone ingeniously perforated."[172] Stone pipes, however, are relatively rare in archaeological sites.[173]

Agricultural implements of the women were simple; short-handled hoes were fashioned with a blade of dogwood, stone, tortoise shell, or the scapula of a deer (later bison).[174] The scapula hoe is remembered by living Delawares. The Delawares had pottery vessels, and according to archaeological information the paste varied from fine to medium coarse, grit temper was more common than shell temper, and sherds are usually gray or brown. Vessels had "conical and rounded bottoms" and were "straight walled or rounded." Shoulders were often absent, although some had pronounced shoulders when associated with a collared rim. Decoration, if present, was by roughening with a cord-wrapped paddle. Incised decorative designs were frequent.[175] Containers and other utensils were fashioned of wood, shell, bark, gourds, and tortoise shell.[176] Stone tools are common in archaeological deposits and include "plain or pitted hammerstones, anvil stones, abrading stones, sinew stones, pestles, shallow mortars, choppers (or hoes), picks, netsinkers, paint stones and amorphous pieces of mica."[177] They possessed "stone hatchets" that were hafted to a handle, and another type which was neither grooved nor hafted.[178] The women and old men manufactured the mats, ropes, tump lines, and baskets, which were made from wild hemp, nettle, silkweed, spruce roots, cornhusks, ash splints, papaw bark, elm bast, and rushes. Wooden bowls, dishes, and mortars were made of maple, buckeye, and elm wood.[179] Speck has described fully the block

[167] Juet, 1909, pp. 18-19; De Laet, 1909, p. 49.
[168] Lindestrom, 1925, p. 197.
[169] *Ibid.*, p. 221.
[170] Holm, 1834, p. 120.
[171] Smith, 1950, p. 119.
[172] De Laet, 1909, p. 57.
[173] Butler, 1947, p. 252.
[174] Johnson, 1917, p. 279; Jemison, 1918, p. 47; Zeisberger, 1910, p. 38; Mahr, 1954, pp. 385-86.
[175] Smith, 1950, pp. 117-18.
[176] Pastorius, 1912, p. 384; Lindestrom, 1925, p. 255; Johnson, 1917, p. 281; Speck, 1941, pp. 47, 76-79; Smith, 1950, p. 119.
[177] Smith, 1950, p. 119.
[178] Kalm, 1937, I: 229.
[179] Thomas, 1912, p. 341; Lindestrom, 1925, p. 221; De Laet, 1909, p. 57; Harrington, 1913, p. 224.

3:Zeisberger M-5 (1767-1780)1910
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[137] These grow on very stony ground near the water, where the sunshine is particularly hot. In these parts I have not come across this variety.

Besides, there are mulberries,[95] plums,[96] and wild grapes of three sorts, those growing on high ground[97] or hills being the best; those[98] found in the bottoms are very sour. Crabapples[99] grow in great plenty and the Indians, being very fond of sharp and sour fruit, eat them in abundance.

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Of nuts there are found: (1) The well known hazel nut,[100] (2) the hickory nut,[101] found in great plenty in some years and which the Indians gather in large quantities and use not only as they find them — they have a very sweet taste — but also extract from them a milky juice used in different foods and very nourishing. Sometimes they extract an oil by first roasting the nut in the shell under hot ashes and pounding them to a fine mash, which they boil in water. The oil swimming on the surface is skimmed off and preserved for cooking and other purposes. (3) The walnut of two varieties, the white walnut[102] deriving its name from the color of the wood which, strictly speaking, is gray, and the black walnut,[103] of which the wood is dark-brown, sometimes even shading into violet. The latter is very much used by cabinet makers for tables, chests and other things. The nuts, the one variety having a very hard shell, are eaten, but are very oily.

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The papa[104] tree, which I have seen nowhere else than along the Ohio, bears a very beautiful fruit, in form and size resembling a middle sized cucumber, of an agreeable smell and taste.

Wild laurel[105] is found in the bottoms in great abundance; the berries are smaller than those found elsewhere, but have about the same taste. Of these, even the whites make use. They grow on bushes, the wood of which has a strong spicy color and taste, used by the Indians for medicine and called by the English, spicewood.[106]

[278 824]

Chestnuts[107] are very plentiful in some years. The Indians gather them and prepare various dishes with them. A larger variety of chestnuts[108] is native to these parts, but these are not fit to eat.

[222 262]

3:Zeisberger M-5 (1767-1780)1910
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predictions. In one important respect, according to my opinion, they make mistakes, namely, in not properly measuring doses and often needlessly torturing patients. Hence, it is that in connection with the external hurts, where over-treatment is less likely to occur, they have the better results, as is the case with rheumatism, for which they use only external applications. One Indian knows of good remedies for one disease or kind of injury, another another. Owing to the fact that they rarely reveal their knowledge to each other, much of the practical knowledge is lost.

In the matter of diseases peculiar to women, the women know a number of remedies, which usually act quickly and well, as in the case of hard labor, which sometimes occurs, though not frequently, and in other troubles. If mothers cannot suckle children for want of milk, they are able, by use of a drink, to increase the supply.[143]

In the use of poisonous roots the Indians are well versed, and there are many melancholy examples where they have by their use destroyed themselves or others. If a case of poisoning is taken in time, the effect of the poisonous root may be prevented by inducing vomiting. In case assistance is rendered too late, death follows, as a rule, in a few hours. There are poisonous roots that operate by slow degrees, in some cases illness may last a year or longer.

The so-called Poison Vine[144] grows plentifully in the bottoms. It climbs up the trees, much as a grape vine will, the main stem becoming as thick as an arm. Some are affected with swelling in the face and body if they touch it, others, even when the wind blows over it upon them. This is very painful until cured. Others do not suffer from the vine at all. This holds good of Indians as of others.

There are some poisonous trees.[144] These do not attain great height. They have a milky juice under the bark which is very poisonous.

The bark of many different kinds of trees is used by the Indians for preparing medicine. Occasionally, you will meet an Indian who has knowledge in this kind of remedies, but knows nothing of roots or herbs. With the white walnut bark,[146]

3: Zeisberger M-5 (1767-1780)1910
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with the white walnut bark,[145]
used externally and internally, they effect many cures. Laid upon flesh wounds this relieves pain at once, prevents swelling and accelerates healing. Applied externally in case of tooth-ache, head-ache or pain in the limbs, this brings speedy relief.

Beyond question there are many roots and herbs not found in Europe; perhaps it would be safe to say that this is true of most here found, but as I am no authority in this subject and know no names, except perhaps the Indian designations, I will add nothing further about roots and herbs. Doubtless, there are books from which one might get more information than it is in my power to give.

The following quadrupeds are to be found along the Ohio: In the first place, there are the deer,[146] whose skins are much used in barter and trade by the Indians. Their horns are not straight, but bent toward each other and have prongs. From May until September they are red, after that they lose the red hair and their hide is covered with long, gray hair, which is their winter coat. At about the beginning of the year they shed their horns; new ones grow in spring. These are at first and until they attain their full size, covered with a thin skin, which peels off when the horns harden. The tail is about a foot long and stands up straight when they run. As the under side of the tail is white it is possible to see them running at a great distance. The young are born in June or about that time, are red, spotted with white, until in the fall when they become gray. Deer have young each spring, sometimes two. As, however, they are hunted so persistently at the call of trade, their numbers diminish with each year, even though the forests are of vast extent, for the hunters are many. A large buckskin is valued at a Spanish dollar; two doeskins are regarded as equal in value to one buckskin.[147]

The bear is quite black, has short ears, a thick head and quite a sharp snout.[148] It has but a very short tail and great strong claws on his feet. It can easily climb the trees and bring down chestnuts and acorns. This is done, however, only when these are not ripe and do not, therefore, fall down. They generally break off the branches, throw them down and then climb

3:Zeisberger M-5 (1767-1780)1910
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821 ine the thunder to proceed from the crowing of a monstrous turkey-cock in the heavens. For certain stars they have names. The north star is called Lowanen, that is, north, or it is called the star that does not move. The wagon which revolves around the North Star they call the Bear, whom, they say, the Indians pursued with a little dog, that is the star Wilis; the three stars in the form of a triangle, represent the head of a bear, which they cut from the trunk and threw down. Certain stars forming an ellipse they call the beaver-hide, because they describe the form of a beaver hide stretched out. The milky way is the road to Tschipey Hacki. The seven stars[324] they have named Anschisktauwewak, that is fire-brands gathered or laid together. The Monsys (Mouseys) call these stars Menhaugik, the travelling companions. Other nations have yet other names for them. In case of an eclipse of sun or moon, they say that these bodies have fallen into a swoon.

755 In time of illness, they try all manner of remedies, for they have a great fear of death. They not only consult the doctors, but take, also, the medicine that others may prescribe. The doctors must be called in, for if they were slighted, the patient might die. The doctors blow upon the patients, sprinkle a drink of roots and herbs they have taken into the mouth upon them, and murmur incantations over them. They diagnose the disease, tell whence it came and inform them whether recovery is possible or not. They give directions, also, as to what must be done and what kind of sacrifice must be brought. They prescribe some sort of Beson prepared from herbs and roots, of which they know the properties very well. It has happened that many doctors have been consulted in a single case, have perhaps given up all hope of recovery, and yet the patient became well.

757 For headache they lay a piece of white walnut bark on the temples, toothache is treated by placing the same kind of bark [824] on the cheek over the tooth that gives the trouble. The bark is very heating and burns the skin in a short time, often affording relief. The same bark is applied to any of the limbs that may be afflicted, having the effect at times of driving the pain from one part of the body to another, until there is an eruption 752 somewhere. This bark pounded fine and boiled to the con-

3: Zeisberger M-5 (1767-1780)1910
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sistency of a strong lye stops the flow of blood when applied to a fresh wound, even though an artery may have been ruptured, prevents swelling and heals the wound rapidly. After this solution has been used for one or two days other roots must be applied, such as the great sassaparilla and others that have healing powers.

Epilepsy is not very common among the Indians. It does not often happen that an Indian becomes mad, and madness among these people is not as violent as among the whites, probably, for the reason that they are not possessed of equal power with the whites, and even their bodies are weaker because they have not the abundance and variety of nourishing food. Blood letting is supposed to help the epileptics.

Of small-pox they knew nothing until some of them caught the contagion from the Europeans. Most of them died before the small-pox properly appeared. They are much inclined to boils and sores. Upon these they lay a warm poultice made of the flour of Indian corn; when the boils are ripe they are lanced. Broken arms and legs they are able to set very well, though limbs are not broken often, dislocated joints they are also able to correct. If an Indian has dislocated his foot or knee, when hunting alone, he creeps to the next tree and tying one end of his strap to it, fastens the other to the dislocated limb and, lying on his back, continues to pull until it is reduced. For tooth-ache the Indians use roots also, placing a little piece in the hollow tooth, which sometimes affords relief though not always. Sometimes teeth are extracted if a pair of pincers can be secured. It is not for lack of skill but for lack of proper instruments that they do not treat external injuries more successfully. Such instruments as they have are not used in the most careful manner. If one who is being operated on cries out, those present laugh. Misfortunes of almost any kind trouble them little; if house and goods have been burned, the unfortunate owners may even relate the experience in a humorous manner.

Many of them suffer from diarrhoea, particularly, in the fall of the year. The evil is aggravated because they know nothing of dieting and continue to eat whatever they wish. For

759 but occasionally a man is blessed with a vision [8] in which the Creator bestows upon him this great gift, and like Wi·tapanóxwe, he becomes an herbalist. In addition to the knowledge of healing acquired through his guardian Spirit,[9] the informant has also followed carefully the teachings of his mother who was recognized by Delaware of the older generation as one adept in the art of compounding and administering herbal remedies.

[791] The second class is composed of individuals whose supernatural power enables them to perform acts such as reuniting an estranged couple or dispelling a supposedly evil charm. Certain rare plants are employed by them in practices resorted to only in emergencies.

It must be emphasized here that, according to Delaware belief, the practitioners are the medium through whom the Creator sends his healing power to alleviate distress caused by the physical and mental ills which attack the frail bodies of mankind.

Absolute faith in the unfailing power and benevolence of the Creator is the force which inspires the Delaware who has been blessed with a medicine vision and he is ever appealing in prayer to that higher Spiritual Force for aid in his professional undertakings.

[824 825] Believing that plants and animals in general are closely related to mankind [10] and that the Creator has endowed them individually with spiritual natures equally as sensitive as our own, the Delaware herbalist is always careful to perform the formal propitiatory rites before gathering a plant or removing part of an animal for use in making medicine.

759 824 782 278 If a practitioner is called upon to treat a person during the growing season in spring or summer, his first move, after the formal acceptance of the case and receipt of a gift of tobacco, is to go out and seek a plant of the desired species to be used in making medicine for the treatment of the particular ailment. After coming upon the first plant

[8] Zeisberger *(op. cit.* p. 25) "Fancied skill and imagined ability to heal the sick are traced to dreams which these individuals may have had in their youth. To the dreams they appeal, for in them they have much faith." See also Speck, 1931, p. 51; Harrington, 1921, p. 61; and Benedict, 1923.

[9] Harrington (1921, p. 80) quoting from the notes of R. C. Adams, "It is believed by the Delaware that every one has a guardian spirit which comes in the form of some bird, animal, or other thing, at times in dreams and tells them what to do and what will happen. The guardian spirit is sent from the Great spirit."

[10] Speck (1931, pp. 28, 29) discusses the principle of consanguinity as applied to deities and nature-forces.

of the variety required, he does not gather it [11] but performs a ritual to appease the Spirit of the plant. A small hole is dug towards the east near its base and a small quantity of native tobacco [12] placed within. The herbalist then lights his pipe and smokes, meanwhile making the following appeal to the Creator and to the Spiritual forces which govern vegetation. The songs and properties are regarded as personal property and the accompanying medicine-gathering prayer of Witapanóxwe is regarded as typical.

MEDICINE GATHERING PRAYER (free translation)

"Grandfather, I come now for medical treatment. Your grandson (name of suppliant) needs your aid. He is giving you a smoke-offering here of tobacco. He implores you that he will get well because he, your child, is pitiful. And I myself earnestly pray that you take pity on him the sick one, I wish for him to get well forever of that which is causing pain in his body. For with you alone rests the spiritual power sufficient to bless anyone with, and hear now him our Grandfather tobacco, I beg of him that he will help me when we plead with earnest heart that you will take pity on your grandchild and that you will accept this appeal. I am thankful, Grandfather, also Creator, that you grant our appeal this day for all that we ask.[13] I am thankful, Grandfather. That is enough for this time."

Upon the conclusion of this propitiatory rite the medicine person searches out another plant of the same species, which if clean and healthy-looking, is then gathered. It is now ready to be treated in accordance with the rules governing the preparation of roots and herbs in the accompanying pharmacopeia. If the root of a plant is to be used in making medicine, it is gathered at the season when the vital properties are present; similarly the stalk or leaves each are gathered at the proper seasons.

[11] Harrington (1921, p. 26) in reference to the manitowuck to whom the Indians pray, says, "These are mentioned in the ritual of the Annual Ceremony and the people often pray to them when gathering herbs or preparing medicines, at the same time offering tobacco." He also says (p. 51) that, ". . . Some seem to have prayed to the four directions, other to the presiding genius of the species of the plants they sought or to the spirit of the individual plant itself."

[12] "Real tobacco" (Nicotiana rustica), to which a Delaware term meaning, "our grandfather," is also given.

[13] The proper phrase in full is, "give us what we ask for." It is abbreviated here to suit the formula.

PLANTS AND PLANT USES OF

	Botanical Name	Common Name
222	1. *Achillea millefolium*	Yarrow
262	2. *Acorus calamus*	Sweet Flag
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824	3. *Aesculus glabra*	Buckeye
	4. *Agaricus campestris*	Mushroom
	5. *Allium canadense*	Wild Onion (small)
	6. *Amaranthus retroflexus*	Pigweed
	7. *Ambrosia artemisiaefolia*	Ragweed
	8. *Anaphalis margaritacea*	Pearly-everlasting
	9. *Angelica atropurpurea*	Angelica
	10. *Apios tuberosa*	Indian Potato, Groundnut
	11. *Apocynum cannabinum*	Indian Hemp
	12. *Aralia nudicaulis*	Sarsaparilla
	13. *Arctium minus*	Burdock
	14. *Aristolochia serpentaria*	Virginia Snakeroot
	15. *Artemisia frigida*	Wild Sage
	16. *Asclepias (5 species)*	Milkweed
	17. *Asclepias tuberosa*	Butterfly Weed
	18. *Baptisia tinctoria*	False Indigo
	19. *Betula lutea*	Yellow Birch
	20. *Brassica nigra*	Black Mustard
	21. *Brauneria purpurea*	Purple Cone-flower, "Horse-hobble weed"
	22. *Carya cordiformis*	Bitternut Hickory
	23. *Carya ovata*	Shell Bark Hickory
	24. *Carya glabra*	Pignut
	25. *Castanea pumila*	Chinquapin
	26. *Cercis canadensis*	Redbud
	27. *Chimaphila umbellata*	Pipsissewa
	28. *Chrysopis mariana*	Golden Aster
	29. *Cimicifuga racemosa*	Black Snakeroot
	30. *Cirsium lanceolatum*	Bull Thistle
	31. *Cornus canadensis*	Bunchberry
	32. *Cornus florida*	Dogwood
	33. *Corylus americana*	Hazelnut
	34. *Crotolaria sagittalis*	Rattle Box
	35. *Datura stramonium*	Jimson Weed

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Native Use	Part of Plant Used	Type of Medicine
Medicine (liver and kidneys)	Entire plant	Simple
Medicine (cold, stomach-ache, suppressed menses)	Root	Compound
Medicine (poultice; utility fish poison)	Nut pulverized	Simple
Food		
Food		
Food	Use with others as greens	
Medicine (blood poisoning preventative)	Entire plant as poultice	Simple
Medicine (tonic)	Root	Compound
Medicine (stomach)	Root	Simple
Food	Root	
Mats		
Medicine (tonic)	Root	Compound
Medicine (rheumatism)	Root	Simple
Medicine (tonic)	Root	Compound
Medicine (ceremonial)	Leaves chewed	
Medicine (epilepsy)	Root	Compound
Medicine (rheumatism, healing drink following childbirth)	Root	Simple and compound
Medicine (wash for cuts, ulcers)	Root	Simple
Medicine (cathartic)	Bark	Simple
Food	Young shoots	
Medicine (venereal disease)	Root	Simple and compound
Food	Nuts	
Food	Nuts	
Food	Nuts	
Food	Nuts	
Medicine (reduce fever, stop vomiting)	Bark	Simple
Medicine (bladder, blood purifier)	Plant	Compound
Medicine (infants, frail children)	Root	Simple
Medicine (tonic)	Root	Simple and compound
Medicine (rheumatism)	Root	Simple
Medicine (body pains)	Bark	Compound
Medicine (tonic)	Root	Compound
Food	Nuts	
Medicine (venereal disease)	Root	Simple
Medicine (poultice for cuts)	Leaves, seeds	Simple

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PLANTS AND PLANT USES OF

Botanical Name	Common Name
36. *Daucus carota*	Wild Carrot
37. *Dentaria diphylla*	Toothwort
38. *Diospyros virginiana*	Persimmon
39. *Epipactis pubescens*	Rattlesnake Plantain
40. *Eryngium aquaticum*	Button Snake-root
41. *Eupatorium perfoliatum*	Boneset
42. *Fragaria virginiana*	Strawberry
43. *Fraxinus americana*	White Ash
44. *Gaultheria procumbens*	Wintergreen
45. *Gaylussacia baccata*	Huckleberry
46. *Gelsemium sempervirens*	Yellow Jasmine
47. *Gentiana crinita*	Fringed Gentian
48. *Gleditsia triacanthos*	Honey Locust
49. *Hedeoma pulegioides*	False Pennyroyal
50. *Helianthemium canadense*	"Frost" or "ice" weed
51. *Humulus lupulus*	Hops
52. *Hydranga aborescens*	Sevenbark
53. *Ilex opaca*	Holly
54. *Inula helenium*	Elecampane
55. *Iris versicolor*	Blue Flag
56. *Juglans nigra*	Black Walnut
57. *Juniperus virginiana*	Red Cedar
58. *Leonurus cardiaca*	Motherwort
59. *Lobelia cardinalis*	Cardinal Flower
60. *Lophophora williamsii*	Peyote
61. *Mentha piperita*	Peppermint
62. *Mentha canadensis*	Wildmint
63. *Mitchella repens*	Partridge Berry
64. *Monarda punctata*	Horse Mint
65. *Morus nigra*	Mulberry
66. *Myrica sp.*	Bayberry
67. *Myrica asplenifolia*	Sweet Fern
68. *Nepeta cataria*	Catnip
69. *Opuntia vulgaris*	Prickly Pear
70. *Panax quinquefolium*	Ginseng

OKLAHOMA DELAWARE—Continued

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Native Use	Part of Plant Used	Type of Medicine
Medicine (diabetes)	Blossoms	Simple
Medicine (scrofula, venereal disease)	Root	Compound
Food	Fruit	
Medicine (poultice; female disorder)	Leaves	Simple and compound
Medicine (venereal disease)	Root	Compound and simple
Medicine (chills, fever)	Root	Simple
Food	Berries	
Medicine (cathartic)	Bark	Simple
Medicine (tonic)	Plant	Compound and simple
Food	Berries	
Medicine (salve)	Root	Compound
Medicine (stomach; blood purifier)	Root	Simple
Medicine (tonic)	Bark	Compound
Medicine (pain in stomach)	Leaves	Simple
Medicine (strengthening)	Plant	Simple
Medicine (nerves)	Blossoms	Simple
Medicine (gallstones)	Root	Compound
Medicine (tonic)	Root	Compound
Medicine (rheumatism; liver; kidneys)	Root	Compound
Medicine (cathartic)	Bark	Simple
Medicine (rheumatism)	Twigs	Simple
Medicine (female disorder)	Leaves	Simple
Medicine (typhoid)	Root	Simple
Medicine (consumption; periodic fits; emergency med. charm)	"Bean" or "Button"	Simple
Medicine (tonic)	Leaves	Compound
Medicine (suppressed menses)	Plant	Simple
Medicine (fever)	Plant	Simple
Medicine (cathartic)	Bark	Simple
Medicine (female generative organs)	Root	Compound
Medicine (poison ivy)	Leaves	Simple
Medicine (tonic for children)	Leaves with peach seed	
Not used		
Medicine (effective in any severe illness. Most potent med.)	Root	Simple and compound

4:Tantaquidgeon E-5 (1930) 1942
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Botanical Name	Common Name
71. *Phytolacca americana*	Poke
72. *Pimpinella anisum*	Anise
73. *Plantago major*	Plantain
74. *Platanus occidentalis*	Plane Tree
75. *Podophyllum peltatum*	May Apple
76. *Populus sargentii*	Cottonwood
77. *Prunella vulgaris*	Heal-all
78. *Prunus americana*	Plum
79. *Prunus persica*	Peach
80. *Prunus serotina*	Wild Cherry
81. *Pyrus communis*	Pear
82. *Pyrus coronaria*	Crab Apple
83. *Pyrus malus*	Apple
84. *Quercus alba*	White Oak
85. *Quercus macrocarpa*	Bur Oak
86. *Quercus velutina*	Black Oak
87. *Quercus palustris*	Pin Oak
88. *Quercus rubra*	Red Oak
89. *Radicula nasturtium-aquaticum*	Water Cress
90. *Rhamnus caroliniana*	Buckthorn
91. *Rhus copallina*	Dwarf Sumac
92. *Rhus toxicondendron*	Poison Ivy
93. *Rhus typhina*	Staghorn Sumac
94. *Ribes rotundifolium*	Gooseberry
95. *Ribes triste*	Swamp Currant
96. *Rubus canadensis*	Thimble Berry
97. *Rubus nigrobaccus*	Blackberry
98. *Rubus villosus*	Blackberry
99. *Rubus occidentalis*	Black Raspberry
100. *Rumex acetosella*	Sheep Sorrel
101. *Rumex crispus*	Dock
102. *Rhumex obtusifolius*	Dock
103. *Salix humilis*	Prairie Willow
104. *Salix tristis*	Sage Willow, "Red Root"
105. *Sambucus canadensis*	Elder

OKLAHOMA DELAWARE—Continued

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Native Use	Part of Plant Used	Type of Medicine
Medicine (rheumatism)	Root	Simple and compound
Medicine (cathartic)	Root	Simple and compound
Medicine (poultice; also female disorder)	Leaves	Simple and compound
Medicine (colds, sore throat)	Bark	Compound
Medicine (laxative; love charm)	Root	Simple
Medicine (female disorder)	Bark	Compound and simple
Medicine (fever)	Top	
Food	Fruit	
Food	Fruit	
Medicine (tonic)	Bark, Fruit	Compound
Food	Fruit	
Food	Fruit	
Food	Fruit	
Medicine (antiseptic)	Bark	Compound
Food	Nuts	
Medicine (hoarseness)	Bark	Simple
Medicine (intestinal pains)	Bark	Simple
Medicine (hoarseness)	Bark	Compound
Root	Plant	
Medicine (cathartic)	Bark	Simple
Medicine (ceremonial tobacco mixture)	Leaves, Root	Simple
Medicine (salve)	Root	Compound
Medicine (venereal disease)	Root	Compound
Food	Berries	
Food	Berries	
Medicine (dysentery)	Vine, Berries	Compound
Berries used as food	Berries	
Food	Berries	
Food	Berries	
Food	Plant	
Food	Plant	Simple and compound
Medicine (food)	Root, Young Shoots	
Medicine (venereal disease)	Root	Compound
Medicine (womb displacement; venereal disease)	Root	Compound
Medicine (salve) (fruit edible)	Bark, Berries	Simple Simple

PLANTS AND PLANT USES OF THE

	Botanical Name	Common Name
106.	*Sanguinaria canadensis*	Bloodroot
107.	*Sassafras albidum*	Sassafras
108.	*Scutellaria galericulata*	Skull Cap
109.	*Smilacina racemosa*	False Spikenard
110.	*Smilacina stellata*	False Solomon's Seal
111.	*Solanum dulcamera*	Bittersweet
112.	*Solanum nigrum*	Common Nightshade
113.	*Solidago juncea*	Goldenrod
114.	*Symplocarpus foetidus*	Skunk Cabbage
115.	*Stachys palustris*	Hedge Nettle
116.	*Taraxacum officinale*	Dandelion
117.	*Tsuga canadensis*	Hemlock
118.	*Typha latifolia*	Cat-tail
119.	*Ulmus americana*	American Elm
120.	*Vaccinium pennsylvanicum*	Lowbush Blueberry
121.	*Vaccinium corymbosum*	Highbush Blueberry
122.	*Verbascum thapsus*	Great Mullein
123.	*Verbena hastata*	Blue Vervain
124.	*Viburnum prunifolium*	Black Haw
125.	*Vitis* (various sp.)	Wild Grape
126.	*Vitis rupestris*	Wild Grape
127.	*Vitis vulpina*	Wild Grape
128.	*Xanthoxylum americanum*	Prickly Ash
129.	*Zea Mays*	Corn
130.	*Zea Mays identata*	Dent Corn
131.	*Zea Mays indurata*	Flint Corn
132.	*Zea Mays amylacea*	Flour Corn
133.	*Zea Mays saccharata*	Sweetcorn
134.	*Zea Mays everta*	Popcorn

4: Tantaquidgeon E-5 (1930) 1942
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OKLAHOMA DELAWARE—Concluded

Native Use	Part of Plant Used	Type of Medicine
Medicine (tonic) ceremonial paint	Root	Simple and compound
Medicine (tonic)	Bark	Compound
Medicine (laxative)	Top	Simple
Medicine (tonic)	Root	Compound
Medicine (venereal disease, scrofula)	Root	Compound and simple
Medicine (fever, also in salve)	Root	Compound
Medicine (venereal disease)	Root	Compound
Medicine (diarrhea, fever)	Leaves (tea or chewed)	Simple
Medicine (whooping cough, fits, poultice)	Root, Leaves	Simple
Medicine (venereal disease)	Root	Compound
Medicine (tonic, laxative, food)	Root, Plant	Compound and simple
Medicine (herbal steam)	Twigs	Simple
Medicine (gravel in kidneys)	Root	Simple
Medicine (coughs, colds)	Bark	Simple
Food	Berries	
Food	Berries	
Medicine (rheumatism, colds)	Leaves	
Medicine (chills)	Root	Compound
Medicine (female generative organs)	Root	Compound
Food	Fruit	
Medicine (increase fertility)	Vine	Compound
Medicine (leucorrhea)	Juice from vine	Simple
Medicine (tonic, heart)	Bark	Simple and compound
Food		
Food		
Food		
Food		
Food		
Food		

4:Tantaquidgeon E-5 (1930) 1942
NM7 Delaware NM7

PLANTS AND PLANT USES OF THE DELAWARE

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Botanical Name	Common Name
1. *Acorus calamus*	Sweet Flag
2. *Arctium minus*	Burdock
3. *Celastrus scandens*	Climbing Bittersweet
4. *Eupatorium perfoliatum*	Boneset
5. *Carya alba*	Hickory
6. *Inula helenium*	Elecampane
7. *Juniperus communis*	Juniper
8. *Nepeta cataria*	Catnip
9. *Ostrya virginiana*	Hop Hornbeam
10. *Pinus strobus*	White Pine
11. *Plantago major*	Plantain
12. *Populus tremuloides*	Aspen
13. *Prunus serotina*	Wild Cherry
14. *Quercus alba*	White Oak
15. *Quercus muhlenbergii*	Yellow Oak
16. *Rhus typhina*	Staghorn Sumac
17. *Roripa amoracia*	Horseradish
18. *Sanguinaria canadensis*	Bloodroot
19. *Tanacetum vulgare*	Tansy
20. *Verbascum thapsus*	Great Mullein
21. *Virburnum lentago*	Nanny-berry

MUNSEE, SIX NATIONS RESERVE, ONTARIO

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Native Use	Part of Plant Used	Type of Medicine
Medicine (colds)	Root scraped	
Medicine (blood purifier, poultice)	Root, Leaves	
Medicine (consumption)	Root	
Medicine (stomach)	Leaves	
Medicine (tonic, general debility, female disorder)	Bark	Compound
Medicine (colds)	Bark	Compound
Medicine (tonic, female weakness)	Bark	Compound
Medicine (infants)	Leaves	Simple
Medicine (tonic, general debility, female weakness)	Root	Compound
Medicine (kidneys, pulmonary boils)	Twigs, pitch	Simple
Medicine (bruises)	Leaves as poultice	Simple
Medicine (colds)	Bark	Compound
Medicine (tonic)	Bark	Compound
Medicine (tonic)	Bark	Compound
Medicine (to stop vomiting)	Bark, pour water in	Simple
Medicine (diarrhea)	Berries	
Medicine (neuralgia)	Leaves	
Medicine (to stop vomiting)	Root powdered	Compound and simple
Medicine (stomach)	Plant	
Medicine (pain, swelling)	Leaves as poultice	Simple
Medicine (measles)	Leaves	Simple

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

PLANT SPIRITS

When gathering herbs for medicine it was customary to offer prayers to certain spirits. Some seem to have prayed at this time to the four directions, others to the presiding genius of the species of plants they sought, or to the spirit of the individual plant itself. The Minsi say that only certain plants were thus addressed. The Corn Spirit has already been mentioned.

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LOCAL GENII

Certain localities, it is said, were thought to be the dwellings of local genii, to whom offerings were occasionally made, especially such places as displayed curious or unusual natural features, while even certain stones were said to have an animate principle or indwelling spirit.

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7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

The Mask Dance is given in the fall of the year because all vegetation is matured at that time, also the hunting season opens with Indians when the leaves of the forest have begun to turn red showing the first tinges of autumn. Deer hides are then said to be thickening and the fur becoming good.

The Delaware Mask Dance is given, sometimes because someone has had a "scare," or may have been attacked by some strange malady, or a sick spell, imagining that he has seen a mask and become frightened. Sometimes mask owners fail by neglect to give the usual annual Mask Ceremony, or again in case of death they fail to transfer the ownership of the mask to some member of the family or next closest of kin, so the strange things are brought about.

The Delaware Indians use the entire mask which has a cape attached to it, the cape hanging over the coat, thus the man wearing the mask must hold his fingers in the mouth of the mask while moving about or dancing because the mask is simply resting on the head and the large wooden face is heavy and will jolt on the head; now the mask wearer must carry his cane and the snapping turtle rattle in his right hand together until he stops. A shoulder strap about two inches wide is thrown over the shoulder with a small saddle bag attached and used to put chewing tobacco in, which is given to the mask-man or wearer. In order to keep children from making so much unnecessary noise, they are told that the bag (*pənda'ʷsənakan*) contains snakes.

An old and historic specimen of the wooden mask used in recent years by the Delawares of the Cherokee band, Oklahoma, having found its way, surreptitiously as the Indians claim, into the cases of the Museum of the American Indian, New York, has been described by Harrington and myself. It is 14.5 inches in length the right half being painted red, the left half black. The eye-holes were small apertures perforated in tin plates to permit vision. It is not necessary to repeat here what has already been said of the object (Speck, "Big House Ceremony," pp. 39–44, 93).[1]

[1] Sooner or later it will become the task of a student to examine the correspondences between Delaware and Iroquois mask traits among which stand forth the common peculiarities of mask construction in both series, the use of

9: Kinietz E-4, 5 (1938) 1946
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J. W. *Kĭčinipen*—Summer
W. L. *Kĭčinipen*—Starting summer

July

ZEISBERGER *Yugatamoewi gischuch*—The time of raising the earth about the corn
HECKEWELDER —The summer month
JOHNSTON *Gock, kau, tau, ma, ekeshoe*—The moon when vegetation is blossoming
PIPE *Yaukāūtamwaa kĕĕshooh*—Moon of sacrifice or prayer. Time of feast of first fruits

CHIPPS *Lə-kòk-mə-ə̀-ə-kà-sə*
J. W. *Dainipen*—Middle summer
W. L. *Lainipen kĭ'lo*—Middle of summer
W. T. *Kĭčinĭ'pen*—Middle of summer

August

ZEISBERGER *Sakauweuhewi gischuch*—Deer month
ZEISBERGER *Winu gischuch*—The time when the corn is in the milk and ready to eat and roast
HECKEWELDER —The month of roasting ears
JOHNSTON *Sok, ho, a, ha, ie, kie, shough, i, e,*—The moon when the deer begin to turn gray
PIPE *Saukiioahāā kĕĕshooh*—Moon in which deer get blue hair

CHIPPS *Wà-nə-ə-kà-sə*
J. W. —Dry, hot, refreshing
W. L. *Kĭčitakŏk kĭ'lo*—Beginning fall month
W. T. *Socewigilo*—Deer change color, Fall side of summer

September

ZEISBERGER *Kitschitachquoak*—Autumn month
HECKEWELDER —The autumnal month

9: Kinietz E-4, 5 (1938) 1946
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805 121 JOHNSTON *Ke, he, che, tau, keke*—The moon previous to the falling of leaves

PIPE *Kitshee Tarkōāk kēēshooh*—Commencement of cold moon

CHIPPS *Shàve-ko-us-ke-kev-e-kà-so*

J. W. —Gathering moon (harvest)

W. L. *Wipoṇikiŕlo*—Deer getting gray

W. T. *Poksiŕt*—Fall—Leaves are broken

October

ZEISBERGER *Pooxit*—Month of vermin (the harvest month)

HECKEWELDER —The gathering or harvest month

[124] JOHNSTON *Pooque, ieete*—The moon that the leaves fall

PIPE *Pōōkseet kēēshooh*—Broken moon, from the shedding of the leaves

CHIPPS *Wa-nàv-o-kà-so*

J. W. *Dakǿkwinigilo*—Everyone gets together (Big House)

W. L. *Takǿkinikiŕso*—Fall month when everyone gets together

W. T. *Winikiŕso*—Come snow

November

ZEISBERGER *Wini gischuch*—Snow month (the hunting month)

JOHNSTON *We, ne, ke, shoue*—The moon when the snow commences falling

PIPE *Wēānee kēēshooh*—The snowy moon

CHIPPS *Pah-po-sòp-we-e-kà-so*

J. W. *Dailówen*—Changing, falling moon

W. L. *Luwanikiŕlo*—Winter moon

W. T. *Kičikaǿk*—Fall

December

ZEISBERGER *M'chakhocque*—Cold month, the month when the cold makes the trees crack.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

10. Eclipses

JOHN JOHNSTON—The eclipses they suppose to be caused by one of the twelve subordinate Deities as an indication of war or some other calamity which they think will shortly come. 821

CAPTAIN PIPE—Eclipses are thus accounted for. Every man as he grows up is visited in his dreams by his tutelar deity in the form of a Bear, Wolf, Dog, Tree, Cornstalk, or any thing else which the imagination can conceive, and by the deity he is protected and governed through life. When he dies his protector assumes the mourning garb common to deities, and through his influence the eclipse of the Sun or Moon takes place in token of the excess of his grief. 787 776 765

CAPTAIN CHIPPS—In an eclipse, they suppose, the moon gets between the Sun and the Earth.

J. W. said that eclipses had meaning but would not say what. Likewise W. T.

14. Four cardinal points

Both J. W. and W. T. named the four cardinal points but thought of up and down as equivalent to them.

16. Meteors as indication of evil

JOHN JOHNSTON—Meteors: They suppose them to be ominous of something bad especially if any person takes notice of them and says see that star they think that person will not live long, but they suppose that if they fall to the ground they turn into that substance or ball generally known by the puffball which will by pressing emit a smoke, they are afraid of those balls. 821 787 824

CAPTAIN PIPE—The Meteors called shooting stars are thus described. Like the Sun and Moon the stars are brothers to the Indians, human beings, and subject to the frailties of man. When one of them begins to practice lying and fraud he is rejected by the others and obliged to fly from his companions to seek a place of refuge. 577

J. W.—Meteors are a warning, forecast war etc. The place where the comet goes is the place where the battle or other catastrophe is going to occur. F. W.'s grandmother heard a great

10: Speck E-4, 5 (ca. 1925) 1931
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716 is the symbol of the function of these noble birds, helpers of man, who
718 with their wings sweep the obstacles of disease and witch-craft from
772 the path which the Delaware treads to his final destiny.[1]

[774 824] Among the many noteworthy poetical concepts of which Delaware imagination is capable is also the thought that the trees, themselves spirit-forces, are calling forth in prayer to the Creator when the wind blowing through their foliage causes a rustling, or sighing as we would say.[2]

As life proceeds on its course under the gaze of the Supreme Power through the entire universe, with his minions posted around about in their respective quarters, so the Delawares performing in the Big House gyrate in their symbolical course in the shadow of the carved images. The symbolism of the harmonized progression of the celestial and terrestrial plane-realms is consistently carried out in thought in every performance and ritual connected with the Big House. Then there are the minor symbols of force, "Grandfathers" likewise; the guardian of the game animals, represented by the Mask Spirit, the mosing'holi'kan, the tobacco, the cedar, the wampum, the red paint, the feathers, the winds.

796 An essential point to the understanding of the Big House ceremony is that it is conducted under the sponsorship of one of the three subdivisions of the tribe.[3] And while the obligation as well as the honor of conducting the ceremony fall collectively upon the members, there is one among them who has personally assumed the religious duty involved in issuing the invitations, in appointing the officers for the different branches of service, and particularly in defraying the numerous expenses which arise in connection with bringing so many people together for a fortnight.[4] The responsibility of the occasion is voluntarily assumed by the giver, or as he is called in Delaware, tami-"ke't', the Bringer-in." Men imbued with a desire to acquire a spiritual blessing through their religious attitude, or to recognize some blessing enjoyed, are usually the ones who answer to the inner call of duty.[5]

[1] The significance of using feathers of the nobler birds comes out in Delaware in the carrying of fans made of eagle and hawk feathers, in the wearing of feathers in the hair, and in the use of the decorated feather wand in the recently introduced Peyote ceremony. The feathers dispel evil influences from the umbrage of their wearers, the fans sweep away malevolent agencies.

[2] This passage is contained in the text of a prayer made at the opening of spring-time dictated by Wi-tapano'xwe.

[3] The three sub-divisions of the Delawares, the so-called Tortoise, Turkey, and Wolf groups, have evoked no small amount of discussion (Morgan, Brinton, Harrington). They are, however, not yet thoroughly understood. Some facts connected with these groupings are dealt with farther along, though only so far as they require mention in connection with the Big House.

[4] The informant estimated the cost of performance to be about $150.00.

[5] Since, moreover, there is the conviction that welfare of man at large rests upon the performance of the ceremony, that a world catastrophe is warded off by it, the attitude of the host is one pervaded with generous altruism. (Compare Edsberger, op. cit., p. 136; and Harrington, I, p. 118).

10: Speck E-4, 5 (ca. 1925) 1931
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Two shell-rattles they make of a wild creature.[1] One they call the leading rattle and the other, greater in size, is called, traditionally, timber-terrapin. And those are used when they pray every night. Here just at the right hand side of the door they place these shell-rattles. When the Master of Ceremonies arrives he says, "Now then, my brothers and my sisters, now as we begin we are approached and touched by those man·i'tu who are carrying this ceremony of worship."[2] That is how they employ them there. And both the dance-leader and his follower each hold in their hands these shell-rattles when they are dance-leading. The leading shell-rattle does not have a great sound, but that of the follower has a great sound, it is said traditionally, for he does answer when they are rattling.[3]

[1] It has been mentioned how reverential it is to put to the service of man, the body parts of wild creatures—the native wild fauna which are "pure" by contrast with the defiled animals of a domestic nature. The rattles used by the dance-leaders who sing the recitatives of their visions are shells of (Cistudo) the Box Turtle.

[2] This is a synonym for the usual term, pe·tamwo'k·an.

[3] For illustrations of these large and small rattles see figs. 2, 15.

Every year the old men hold a council. The day is named, it is talked over, and they decide who shall bring in the ceremony.[1] And they name the person who shall carry the six yards of wampum. And generally they name three men and three women Attendants going to see them.[2] They select the one who is willing to act as leading Attendant for the two Turkey group representatives, and the two Turtle clan representatives and the two Wolf group representatives are chosen.[3]

These leading Attendants, one and the same, belonging in the group of the Master-of-Ceremonies, he who opens the ceremony. Now when the Attendants have accepted the call, forthwith a shoulder-length of wampum they are given as a symbol of being blessed.[4] And announcement is made of what day in the future they shall go into camp at the Big House. When they finish cleaning this House[5] they also plaster it with clay and all then about outside rake it clean. Then

[1] This is the sacred duty of assuming full responsibility for the performance, the term temi·ke being a formal one.

[2] To inform them of appointment and secure their acceptance.

[3] In these terms denoting the triple social subdivisions of the Delawares (see discussion on p. 75), we encounter metaphorical conceptions of the animals designated. Thus pole·' denotes a bird of the order Gallinae, typified in Delaware by the turkey cognate throughout northern and eastern Algonkian (Ojibwa, Ojibwa, pelee, Montagnais-Naskapi, "partridge") Puk·owa'ŋgo, denoting the tortoise group (Testudinata) literally means "sticky heels," in allusion to the dragging motion of the curious, ponderous creature in lifting his hind feet from the ground. Tu'kewi·t, literally "round foot" is figurative for the quadrupeds which seem according to my information to include any of the mammalia.

[4] The term used is a formal religious phrase naxpango·ma·n not translated by a single word, but which I have rendered "being given as a symbol of blessing."

[5] The informant was undecided whether or not to use the term menda'en for the Big House, which is considered to be an old Munsee term.

10: Speck E-4, 5 (ca. 1925) 1931

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other wild creature whatsoever, that is said to be pure spirit. And also those twelve face-images in the Big House, and those prayer-sticks,[1] and the maize and fruit, all things indeed used in the Gamwing, it is said, are helpers when it comes to lifting up to the twelve levels of heaven above us where he dwells, our father the Great Spirit.

And also there is a ruling of custom. The religious obligations sometimes require that the speaker, when talking, it is said, names over all these spirit-forces wherever they reside around the earth, calling upon them, as it is said: "Truly we are thankful that we have lived long enough to see the time come when these our grandfathers the trees bloom forth, and also the coming up of vegetation.

[1] The twelve peeled rods held in the hands of the worshippers when they "raise their prayer to the twelfth level of heaven" to the Great Spirit by crying "ho" six times and "ha" six times, and pointing with the sticks to the image on the center post of the Big House. They are denoted by the term mamendahl-'kan'ak "the means of earnest prayer." In Harrington's study of Delaware religion no mention is made of the exact function of the prayer sticks (Harrington I, p. 103), though in the Munsee corresponding ceremony they are described (ibid. p. 131) as being used to drum with in time to the music, by those who wish to pray. There is another omission in reference to the prayer sticks (ibid. p. 103). Harrington speaks of a particular way in which the sticks "fall opposite each other" but no explanation is made. Discussion of these details will be found on page 00.

[2] Among the tree "grandfathers" thought of in particular is the maple from the sap of which native sugar is made.

Reference to the gift of the maple in yielding its sap for human use is a reminiscence of a widespread Algonkian usage. The Sugar Maple is sona'meci. "rock-place tree" (the Red Maple is called sai'komes "grove tree"). This tree is the real Acer saccharum and is known to the Oklahoma Delaware only by tradition since they remember it in the north. They make a sugar now from the Red Maple, not as strong in flavor as the other, but mixed with Box Elder (awi'sai-t o'nas "yellow twig") and Black walnut tu'kwi-meci. "round-nut tree") but the latter has such a strong taste that only a little may be used. Heckewelder (op. cit., p. 194) gives an account of Delaware sugar-making during the Ohio period.

Now as well for this water and for him our grandfather fire, and again this air, again this sunlight. When everyone has been blessed with such gifts it is enough to make one realize what kind of benevolence comes from our father, because he it is who has created everything."[1]

And now furthermore one more spiritual-force is said to be a part of creation up above. The first being mentioned is called day-moon,[2] and the night traveler[3] is called night-moon. And of several kinds of stars, the first one seen is that one from the sunrise direction, called

[1] Zeisberger, before 1780 (op. cit. p. 129), had heard similar professions of gratitude; "They believe the Deity is graciously and mercifully disposed toward them, because he imparts power to the plants to grow, causes the rain to fall, and the sun to shine and gives game to man for his support."

[2] The designations "day-moon" and "night-moon" are widespread in northern Algonkian, (Munsee, Cree, Montagnais-Naskapi). Luminary would be a more exact equivalent of gi-'cux

[3] For the moon to be figuratively denoted as "night-traveler" is common in Eastern Algonkian (ni-bau'a-it "night-walker," Penobscot, with cognates in the other Wabanaki languages; nanepaushet, Massachusetts (Trumbull, Natick Dict. p. 297).

10: Speck E-4, 5 (ca. 1925) 1931
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cestors how, so it is said, they sadly pleaded, when, reciting their vision experiences, telling how pitiful were the conditions then in their time said to be. Verily I myself do grieve, my kindred, when I look back there into the past. But, nevertheless indeed, try your utmost, every one have a helpful will, and it might be that our pitiful plea for mercy be heard by him the Great Spirit. We may perchance sometime gain a victory to our benefit.

Truly my kindred, as it is forcibly said, I am oppressed with a feeling of incapability while standing here to instruct anyone in the blessing, here where stands he our Grandfather.[1] And I am truly thankful to bless with gratitude all those spirit-forces, all of them sitting round about us over the entire earth. And when we consider how our deceased ancestors so thoroughly paid attention to the obligations of this prayer-worship! Indeed how great are we privileged and blessed that still we can perform the ceremony as we were accustomed to see our deceased ancestors do it! This is sufficient for this occasion. Thanks!"[2]

Now the leader goes and sits down. When he has properly seated himself and swept it clean[3] then 'these who are painted red'[4] say "Let us all smoke[5] Let us all smoke." So the tobacco has been placed in a wooden bowl and should be mixed with sumac leaves (kinnickinnick[6]), because it is the rule that sumac shall be used by the Delawares when smoking.[7] And besides the cedar[8] and paint are all kept there at one place close to the drum. And when anyone lights the pipe in the Big House, he will then use our Grandfather because that one also is called pure, clean fire.

[1] Indicating his position standing as though sermonizing from a pulpit before the images of the center post.

[2] It should be borne in mind that the speaker is to repeat his performance every night while the Big House ceremony is in session.

[3] Meaning that he has dusted away latent evil potencies with the turkey-wing fan symbols.

[4] Another ceremonial name for the assistant drummer.

[5] The verb here is said to be in the Munsee language aya'xpuⁿk', recalling the traditional Munsee origin of the ceremony. The corresponding Delaware term is hup.ɔ't.am "Let us smoke." The Delaware term kəl.əkən.i'k.an has cognates throughout Algonkian.

[6] The Delaware smoking mixture consists largely of dried sumac (probably Rhus copallina) leaves, which are gathered before the frost strikes them in the fall and singed over an open fire, then exposed to the sun and mixed with smoking tobacco to the proportion of one-third sumac leaves and two-thirds tobacco.

[7] Smoking sumac clear or mixed with tobacco the Delawares regard as a peculiar custom of their own not shared by other peoples (see also Zeisberger, p. 116).

The Delawares were so fond of using this mixture that it is a legendary saying among them that on their hunting or scouting parties they could be identified from afar by the scent they left on the air. Having an earlier equipment with European firearms they were feared by other tribes who avoided them on this account. See also G. Catlin, Letters and Notes, Vol. II, 1841, pp. 101-2.

[8] The sacredness of red cedar (Juniperus virginiana) is a prominent feature of Delaware ceremony (see p. 171).

10: Speck E-4, 5 (ca. 1925) 1931
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NOTE II

THE MYTH OF RED CEDAR AND THE SEVEN STARS

539X 121 [776]

Reference to the stars and to the cedar tree as spirit-forces in the course of the text seems to call for the insertion of the following narrative in the study. It was dictated by Wi·tapano'xwe in explanation of that part of the ceremony in which cedar was given to the fires in the Big House as spiritual 'food.'

RED CEDAR A SACRED TREE

Now I am explaining what is the purpose of him our Grandfather Cedar,[1] how in many different ways it is used. When a person has a swelling in his feet or his legs it is good medicine as a steam bath for one to reduce swelling. And when after a recent death anywhere that cedar is used for purifying the house. 589X 824 ● [757 783]

And when the Delawares worship in the Big House cedar is always used for purifying the Big House. And that night when the time arrives for its use it is said to be a purification-agency and also all the red men who understand this Medicine-eating[2] know that the cedar is used. Although two other different kinds are used as well for purification when this Medicine-eating is going on.

But that cedar is the leading spirit-force that is given for strength for anyone's healing, when inhaling the smoke. Because that very thing is the purpose intended in treating and healing his grandchild when he begs it of him. [776 757]

A very long time ago in the life of the Delawares we have heard our deceased ancestors how they said, in ancient times when there were living men of great spiritual power; seven of them, it was said, all at once were not seen any more. They had gone those prophets, men departed. But young pure youths[3] blessed with a vision of something all at once while walking about along the ridge among rocky cliffs—all at once a thing upright there, seven stones almost alike. And then it was said that all at once the youth was thence spoken to by one of these stones. Then they came to be known.[4] And more and more 539X 773

[1] The specific native term for cedar is a derivative of "popping."

[2] This is the proper designation in Delaware for the Peyote ceremony; "Medicine-eating" referring to the eating of the Peyote bean (Lophophora).

[3] One need hardly be reminded that these are the young men ignorant of the ways of the world, of sin and carnality, brought up under the tutelage of solicitous parents, observant of the religious rules and guided in their conduct of life by the spirit-forces which appeared to them; the life ideals of the Delawares.

[4] Indicating that these prophets to escape the importunities of people seeking help from them had concealed their identity by transforming themselves into rock among the mountains.

12:Tantaquidgeon E-5 (no date)1950
NM7 Delaware NM7

Delaware Indian Art Designs

GLADYS TANTAQUIDGEON

Introduction

167
175

in Kansas, and from there they moved to Oklahoma and became incorporated with the Cherokee. Other bands found their way to Canada in the Province of Ontario, where they are now known as Delawares, Munsee and Moravians.

161

The present population of the Delawares is estimated to be about 1,400. Of this number, 1,000 are in Oklahoma and the remainder in the province of Ontario, Canada.

Field of Art

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32
178
285

Until about 1890 the Delawares practiced many of their native arts and crafts but among the modern descendants of the tribe only a few of the older arts have survived. Pottery making, work in stone, bone, horn, antler, silver and the use of quills and hair in embroidery; twined basketry made from certain roots, and woven bags and girdles of Indian hemp (*Apocynum cannabium*) are now only vaguely remembered by some of the older members of the groups in Oklahoma and Ontario. Work in silver persisted until

[324]

[326]

[P.24, B] About 1913.

15:Morgan E-5 (1859)1959
NM7 Delaware NM7
[p 55(c)]

000 tains. There are two cases of *polygamy* here.
595 Two well known Indians have two wives
183 each. The Delawares are opposed to it, and are inclined to make a fuss about it. But I suppose it is an old Indian institution and they cannot make a law against it. If it was contrary to Indian law they would not admit the children of both mothers to annu-
657 ities. As it now stands, their annuity is a bounty on children. I think the Delawares are tempted by their annuities.

Religious System of the Delawares[81]

776 William Adams, Del.

The Delawares believe in a Great and in an Evil Spirit. They also believe in a number of subordinate spirits, some of whom are waiting or ministering spirits of the Good and some of the Evil One. Among the waiting spirits of the former are the following.

776 821 1. Kaka-sha-ha-no-hase, the Spirit of the Whirlwind. He is represented as having the form of a man and is called Grand Father.

2. O-we-ya-la-so, the Spirit of the Wind. He is represented as having the form of a man, with long streaming hair, so long that it sometimes gets entangled in the trees as he rides along. He is called Grand Father.

3. Pate-hoc-hoo-weh, the Spirit of Thun-
[825] der. He is represented as having the form of a bird, an Eagle, called Grand Father.

776 823 4. Wa-o-tun-oo-wase, the Spirit of Water. She is represented as having the hands of a woman, and the body, but ending in a fish's tail. She is supposed to dwell in every drop of water as well as in every river, creek, lake and stream, and sometimes to be a punishing spirit. She it is in cases of drowning who pulls the person under the water. Hence her name means "Pulling Down far Under."

776 5. Has-gueme, the Spirit of Corn. She is
[824] represented as having the form of a woman, and is called our Mother. She can foretell

[p56(A)]

776 about the coming crop. When she rises with her hair combed smooth and shining, and is seen in this condition, it is a favorable omen and indicates an abundant crop. When she rises with her hair uncombed and loose, it indicates a bad crop, or a failure of the harvest.

6. Wa-ma-take-a-nese, the Boy Spirit. He is represented as a little boy, with a bow and arrow, and as a constant friend of the Indian. He is everywhere and always at hand in the most impossible places, ready to assist us in our trials and troubles. He is a servant of the Great Spirit.

776 771 7. Ma-mun-da-ase, the Spirit of War. He
● [824] is represented as having the form of a panther, with a very long tail. He can foretell
[821] war about to arise, who will fight, and who succeed. The meteoric stones are dropped by him, and the war will arise in the direction from which the meteor comes, and go in the direction it goes. He is under the control of the Great Spirit, as are all good spirits.

776 773 The Great Spirit has the form of a man (name elsewhere). The Evil Spirit has the form of a man with one leg, the leg of an ox. The tradition is that the Evil Spirit was created by the good and was himself originally good, but he originated a contention among the inferior spirits which resulted in a division and taking of sides. In the midst of this contention they all came into the presence of the Great Spirit, who seized the Evil One and as a mark of his disapprobation and as a punishment, he wrenched off one of his legs and placed in the room of it that of an ox, that he might ever afterwards be known and recognized at once as an evil spirit, and then sent him down to the earth with the evil spirits who followed him.

775 Heaven they consider to be immediately over their heads and a place in which they

[p57 (B)]

796 man of the nation. Once during the six days,
[782 about an hour after night fall, they burn
824 incense by throwing on the fire in the center of the house cedar branches, which fills the house with smoke and then ascends to the Great Spirit. If no one repeats the worship, or when all are done, the people all go out in Indian file, and facing the east, in a
[782 united voice they thank the Great Spirit for sparing their lives through the year, and invoke him to spare them until the next Gummween.